Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

A SENSE OF THE LOVE OF GOD A SAFEGUARD AGAINST SUPERSTITION.

The Evangelical Magazine published some months ago a sermon by 'Rev. Isaac B. Peirce, Pastor of the Reformed Christian Church, Trenton, Oneida Co. N. Y.,' on the text 'I have loved you saith the Lord; yet ye say, Wherein hast thou loved us?'—Malachi i. 2; in which it is his object to show that false religion is the great cause of that insensibility to the love of God which prevails in the world. The latter part of this discourse we now copy.

Fix in your minds this truth of nature and inspiration, that God loves you; loved you always, and will ever love you! That even your *sins*, ingratitude, levity, have not yet made him your enemy; but have rather called forth the repeated manifestation of his mercy, forbearance and long suffering, and led him to furnish the means of your rescue from vice and ruin, in the mission of Jesus, and the influence of his pure truth. Teach your children these delightful truths!—Lead them to God as their best friend; teach them to know him, and serve him with a willing mind; a pure, confiding heart. Let their hearts, betimes, be sown with a moral seed, and early occupied with the healthy plants of virtue; of a manly, rational piety, that shall be perpetually nourished by the light of Christ; and then, the noxious weeds of Calvinism, or any other baneful superstition, will find no room to enroot themselves in their minds and hearts. Teach them the dignity, purity, and immortal grandeur of that nature which God has given to man—that he loves us as his children; and therefore, has forbidden us to go into the ways of vice and irreligion, because vice would be the ruin of this noble nature, with which he has endowed man.

But, dear friends, as in a natural sense, you could have no prospect, no well grounded hope, to look for plants and fruit, matured and plenteous from any garden—however rich the soil, however pure the seed sown, and sufficient too—unless you should fence this garden; so, in a moral or spiritual sense, you must *fence* the tender minds of your children. If you should leave them exposed, as a garden without a fence, what can you expect, what can you hope for, from all your pious exertions and labors of parental love—in teaching them true principles of religion, and weeding out the errors, which exposure to the world and the predominant superstition may have scattered therein? * * * Just as well might you expect to raise the natural fruit without a fence, as moral fruit without a guardian care and pious restraint over your children and wards. Neglect this moral culture, this needful vigilance, and how soon will your children be contaminated by superstition: and when, in the coming days you shall speak to them of the love wherewith God has loved them; of their hopes, and peace as his immortal children;—the reply will be, "wherein has He loved us?" Has he not made me totally depraved, says this unfortunate child, incapable of a good thought, a right action? Am not I going straight onwards to hell, unless he *pluck* me as a *brand from the burning*? Wherein am I to blame for my disobedience? was it not decreed by Him that I should disobey? and am I not as likely to be converted, while in the ways of sin, as if I were endeavoring after moral virtue?

Ah, dear parents, lead these young immortals, thus intrusted to your love and care, to their Father in Heaven. Make the love they owe to you, and the love of God, to grow on the same branch of piety in their tender hearts. Your peace and their salvation will thereby be secured. Teach these truths to your benighted neighbors; labor, in a spirit of meekness and love, to bring them out of the gloom of error to the light, and the love, and the peace of Christ! Nor is it enough to *teach* men; you must *let your light shine* also—clear, steady, and radiant in virtue. Be patient in removing the weeds of superstition and vice; the true seed of the kingdom of God within will spring up in the heart, as soon as this is done; so naturally does man love religion. The influence of truth and the *light* of real goodness in you will cherish these germs of piety and virtue, while the paternal blessing of God will mature them!

Never lose sight of this important truth, that this life is a state of probation, throughout: and that every hour is bearing us on to meet the retributions of futurity—that all things here should be made subservient to the improvement of our virtue. Nothing can equal that peace with God, which virtue alone yields! Consecrate, then, ye Christians, all your powers and time—even your trials and sorrows, to this noble and lofty purpose. We must add to our "faith, *virtue*," or it will go for nothing: in this one word is contained the meaning of all those terms in the Gospel, such as "redemption," "conversion," "repentance," "deliverance," "justification," "sanctification," "atonement;" to express the beginning and perfection of the life of God in the soul of man; which is virtue, and virtue is the end of religion; all else is but the religion of the means. This requires and demands a constant effort, and is of every day concernment; in business as in retirement, we can approximate to God in the way of virtue.

No man need go to an anxious meeting; a wise man will hold such a meeting every day in his heart—for anxiety here is true wisdom; and in this work of self inspection and self-examination, we shall call our passions, our interests, our desires, our actions, to a strict account; in this way we must watch every habit that may be strengthening itself against our virtue and future peace; in this way we shall strengthen the principles of a manly piety, and make firmer our moral courage. Herein we shall follow Jesus, and like him, yield to God a filial confidence, and the supreme love of the soul.

One word more—Christians, do you believe Unitarianism to be the doctrine of the Gospel?—Act consistently then; at least do so, if you feel it to possess any value. As Unitarian Christians, we can know no other Christianity but Unitarianism: if on this point your minds are not doubting, you will, I am sure, reform much of your neglect; much that exposes you to the imputation of having a religion of ice; and above all, and more than all, much that exposes you to the displeasure of that God and Father who has loved you always!

OBJECTIONS TO SUNDAY SCHOOLS.

The following remarks on some of the objections commonly urged against Sunday schools are taken from the conclusion of Mr Gannett's Address, delivered on the evening of Sept. 14, on the celebration of the fiftieth anniversary of the Sunday school institution.

Having adverted to the objection sometimes urged by the friends of these schools, that the good which is done is not sufficient to reward the great efforts that they require; and shown, that good *is* done, which is not seen, and evil prevented, which cannot be seen, he thus speaks of objections of an opposite class, especially of their interference with domestic instruction, and of the sectarian tendencies with which they have been charged.

The other objections which we shall notice rest on a directly opposite supposition, viz. that Sunday schools do too much.

And first, they are charged with lessening the amount and impairing the force of domestic instruction. Parents, it is said with perfect truth, should not be relieved of the responsibilities laid on them by the Creator; it is robbery, it is sacrilege for a stranger to take upon himself their duties. More in the same strain has been urged, but it is entirely irrevelant unless it can be shown, that to spend two or three hours of each week with a child in teaching him his duty to God and man is to trespass on the parental office. I doubt whether reason or fancy be equal to this task. If any parents take advantage of the Sunday school to excuse themselves from the service which God requires of them, they would have neglected their children without this excuse if the Sunday school had never sprung up in their neighborhood. If any can give their offspring better or as good instruction during the hours spent in the school, then let them keep at home. There should be no compulsion—not even the frown of public sentiment—directed upon him who prefers, on what he deems sufficient reasons, to keep his child on Sunday under his own roof. Violate not the sanctity of the parental office; it is the ark of the Lord in every household, and unlawful hands must not lay hold of it, even when it seems to totter. Disturb not the order, diminish not the efficacy of domestic teaching; here are the Sunday schools which God has established, and human arrangements must not subvert divine. But there is time enough and room enough for both. And where the parent will not discharge his duty, then go in charity's name, and save his offspring from ruin. Religion will approve the deed. There are many families, the heads of which cannot give the younger members instruction; there are many more, where it will not be given; there are yet others, in which the foreign teaching, auxiliary to the domestic not a substitute for it, will be like streams flowing into a river which enlarge and deepen its current. The instruction of a christian family and that of a Sunday school are not antagonist or rival powers. They may act together, and each add effect to the other.

It has been further alleged against Sunday schools, that they are sectarian in their character and tendency. Solid as this objection may appear, it is in truth very vague. I apprehend that upon the subject which it brings into view a clear judgment is not always exercised. The cry of sectarianism may be raised against any institution, and to open this cry is to "let slip the dogs of war." But in every instance we should require that the charge be explained and substantiated. What is meant by sectarianism, and how is it shown? If to teach what he considers truth in preference to error or to use fair opportunities of spreading it render one liable to this imputation, I cannot but think that the honest Christian must be willing to bear it. If unfair means be used to inculcate opinions of any sort, or an attempt be made to strengthen a party for other ends than those which justify its existence, then let the alarm be sounded and facts be laid before the public and tendencies be exposed. In other words the abuse of this as of every other institution must be prevented. That it is in danger of abuse is a ground, not of condemnation, but of watchfulness,—of jealousy it may be, but not of disfavor; for everything may be turned from its original design, even Christianity, the work and gift of Heaven. A certain kind and degree of sectarianism are unavoidable. What is our preaching, what are our prayers, what our domestic instruction, if they are not sectarian so far as they are conformed to one set of opinions rather than to another—so far as they are Christian rather than Jewish, Protestant more than Catholic, suited to express our own views whatever they may be and not the views which we deem unsound? More than this I know is intended when we hear of the sectarianism of Sunday schools, but is there reason to apprehend anything more? If there be, why then before God and man lay hold of the evil, strip it bare of all covering, and let the people see it. It is time that we took pains to have this subject understood. It as little becomes us to join in a wild clamor about Church and State as to be indifferent to the character of the measures, from whatever source they may come or whatever disguise they may wear, that would abridge our christian liberty. 'Church and State'—they are startling words and fall on American nerves like martial music on a soldier's ear, who at once puts himself in military attitude. For this very reason they should not be lightly uttered. Words of weighty import should be weighed before they are used. The safeguard of our religious liberties is the activity of sects, which will prevent the Sunday school and other similar institutions from becoming the property or agent exclusively of any particular Church. That it may be made a mighty instrument for bad as well as for good ends, no one will deny; that it is the most effectual means which can be devised, in a land where knowledge circulates, for diffusing and transmitting error is, I think, obvious; and when I consider this its capacity of working mischief, and remember also the ease with which men may deceive themselves concerning their motives, I (do not doubt the excellence of the institution, but) feel the importance of bringing it into general use and subjecting it to such public notice that the possible evils may be checked or counteracted. Let the Christian be faithful and the patriot be vigilant, and neither the country not the truth will be in danger.

Still facilities are here created for prepossessing the mind with opinions on which it should be left to form its own conclusions. And hence arises the last serious objection to Sunday schools—that they despoil the mind of its freedom before it knows the value of the gift, and cause it perhaps always afterwards to walk in fetters. We have been told that it interferes with that personal responsibleness which is the prerogative of the soul, and erects barriers before that free inquiry from which the progress of mankind is inseparable. To this as to the former article in the complaint filed against this institution, of which reason alone must take cognisance, we reply that it is not when properly conducted more liable to this suspicion than parental teaching or the public offices of the ministry, and that unless we are willing to leave childhood without religious instruction we must incur the risk of implanting too strong a bias in favor of our own sentiments. The apprehension of the evil will however be its preventive; and this apprehension cannot be too watchful. In one sense, freedom should be the great law of the Sunday school. The understanding should be taught to exert its own powers, and not lay them at the feet of authority. Conscience should be quickened, not enslaved. Individual character should never be disregarded in an observance of general rules. The child should not be treated like a parrot or a machine, but, even the smallest and the most ignorant, like a free and immortal spirit. I therefore dread the introduction of too much plan and art into these schools. The word 'system' is almost offensive, since it indicates an arrangement of means which I fear may be stiff and unalterable. Freedom, the greatest possible which is consistent with order and improvement—be this maintained in the instruction of the school. Any system which may not be adapted to varieties of intellectual and moral character, or the defects of which may not be remedied as they shall be discovered on experiment, carries its condemnation in its own bosom. It should have no place, and find no favor among us. If I were not convinced that the Sunday school may be made the patron of free inquiry, by giving a healthful tone to the mind and saving it from hurtful prejudices, I would rather appear as its opposer than as its advocate

By offering these imperfect views of the origin, character, and securities of the institution whose jubilee we this evening celebrate, I have endeavored to perform the service requested of me by a Society established for its encouragement. We trust that they will descend together to the next generation, or if the Divine Providence should suggest a better form in which our sympathies may express themselves that it will be cheerfully adopted. The institution will remain, for it *must* continue. Humanity and faith will conspire to preserve it. Patriotism and religion will cherish it. On the next jubilee the children which are now the objects of its care will have become its venerable guardians, or have passed beyond earthly duties and privileges. Who can tell what numbers it may before that period embrace within its arms, or to what extent of efficiency it may have been carried. The offspring of Christianity, though late in its birth yet of rapid growth, it will attend our religion in its progress, till in every land the words of ancient prediction shall have received fulfilment,—'all thy children shall be taught of the Lord; and great shall be the peace of thy children.'

REPLY TO "ASHMUN" ON SLAVERY.—NO. I.

To the Editor of the Christian Register;—

How willing men are to be imposed upon, how ready to subscribe to any opinions which gratify their selfishness and indolence, how prone to accept a few set phrases, which have long been current, for the conclusions of reason and justice. These were the reflections which occurred to me on reading, in the Register of September 24, an article on 'Slavery in the Southern States' under the signature of *Ashmun*. As the article is written with smoothness and plausibility, and is, in my opinion, calculated not only to misrepresent the general state of sentiment in this part of the country on the subject of slavery, but also to weaken the little interest which is actually felt in it, I trust that you will admit a reply into your columns, in which I shall endeavor to use all the temper and moderation proper in a discussion of this nature. It would take too much room to reply in detail to all the observations of your correspondent, I must therefore confine my remarks to such of them as seem most worthy of notice.

In the first part of the piece the writer says, "When slavery is made the topic of conversation or of writing in the Northern States, the language is often that of condemnation towards our southern neighbors. The evils resulting from the system are,—I will not say exaggerated,—but ascribed to a spirit of cruelty in the slave-owners, rather than to the true cause, the unhappy nature of the system itself." This passage seems to me calculated to make a very erroneous impression as to the general state of opinion at the North. It is perhaps true that some persons in this part of the country use such language as is here animadverted upon, but the great mass of the community, as far as I can judge from frequent conversations with considerable numbers and from opinions expressed in our newspapers, are much more in the habit of apologizing for southern slaveholders than of condemning them. The prevailing sentiment is, that slavery is no doubt a great evil, but that the present generation of slaveholders is not to blame for permitting the continuance of a system which they did not introduce and which they cannot prevent, that the owners of slaves are very much to be pitied for their unfortunate situation, but that the slaves are upon the whole well treated and happy, and that all discussion of the subject of slavery at the North ought to be avoided, as an improper interference with the concerns of our neighbors, and likely to create irritation among them. This, I conceive, though I am sorry to be forced to admit it, is the prevailing state of opinion in New England, and it appears to me to agree very nearly with that of your correspondent.

The communication proceeds to say, that the plans, which the slaveholder "may propose for improving the condition of the blacks in such a gradual manner as to be consistent with his own safety, are branded as self interested and tyrannical, and nothing considered worthy of a thought but immediate, unlimited emancipation." Here again an incorrect impression is likely to be made. Any one reading the piece would suppose that the opinions which the writer was attacking were those of a large part of the community, when, in fact, they are those of a very small number. A few persons here think that immediate emancipation is a measure which is equally demanded by justice and expediency. The number of those who hold this opinion I believe to be increasing, but it is still very small. The charge, however, which they and others make against the Southern States, is very different from what your correspondent represents it. The accusation is not, that the plans of the citizens of the Southern States for improving the condition of the blacks are self-interested and to operate gradually, but that they have no such plans. It is, that they have done nothing for the religious and moral improvement of the slaves, that they have passed no law for even the gradual abolition of slavery; but, on the contrary, that they have adopted laws and customs whose very end and object is to depress and degrade the slaves; that they make teaching the negroes to read and write a crime; that they afford no real protection to their bondsmen against injuries to their persons and property of the most cruel and violent character, and cut off even the hope of freedom by laws restraining emancipation; in fine, that the whole current of legislation and opinion at the South shows, that no desire exists there to acknowledge the rights of the slaves as beings possessed of a common nature with their masters, but a determination to keep them in their present state of servitude. This is the charge. I have never seen it answered.

In the foregoing remarks, however, I wish it to be understood that I speak only of the general state of opinion at the South. Individuals there, no doubt, entertain very different views in regard to slavery from those which generally prevail, but these persons are comparatively few in number.

Your correspondent proceeds to complain, that some persons at the North call on us to discontinue the use of articles produced by slave labor, and to endeavor to procure an alteration of the Constitution, and objects to these measures as irritating to the South. In reply, I only wish to observe, that the object of the very few persons who advocate these measures is not to produce irritation at the South. They think that they cannot conscientiously use articles produced by slave labor, and that the Constitution requires a change. If their conscientious course produces irritation, they can only regret it. They cannot abandon what they consider their duty from the fear of giving offence.

Your correspondent thinks, that the language used by the people of the North in regard to slavery is unjust to their Southern brethren. "There is much more said," he observes, "about harsh treatment on the part of masters than is justified by facts; but the debasing influence of the system in a moral, intellectual, and religious point of view, its bad effect on the state of society among the whites themselves, the extinction of all spirit of exertion, and the consequent check placed upon the developement of mind among the slaves, are subjects seldom touched." "The true and great evils of slavery," he continues, "result from it *as a system*, and are lamented by intelligent and philanthropic men, no less at the South than with us. But here it is customary to ascribe all these evils to the tyranny of masters, a cause which exists to a far less degree than we are apt to imagine."

In the first of these passages the evils of slavery are placed in their just light; but it is the very light in which most persons of intelligence in this part of the country usually place them. I am inclined, however, to doubt, whether too much be in fact said about harsh treatment and tyranny. If masters are frequently cruel to their slaves, which is proved by incontrovertible facts, and which indeed we should expect from the known tendency of arbitrary power to abuse, then instances of this cruelty are very properly brought before the public as an argument against the system. Tyranny of masters is indeed one of the necessary consequences of slavery. And we do not see how it is possible to consider slavery *as a system* without adverting to this result of it, which has always existed wherever the system has been tolerated. This argument is not answered by saying that the great majority of slave owners treat their negroes with humanity and kindness, for if only one master in ten or in a hundred was in the habit of abusing his slaves, this alone would be a strong reason for abolishing slavery.

The writer of the article next attempts to show, that as it is contrary to the interest of masters to maltreat their slaves, they are not likely to do so. "We do not find," he says, "in other portions of the world that the mass of mankind are cruel without provocation, and where cruelty does not contribute to their interests." But it is to be remembered that provocations, so far from not existing in the relation of master and slave, will be perpetually arising. On one side is the master possessed of unlimited authority, violent, hasty, and arbitrary: on the other is the slave, rude, uneducated, indignant at the oppressive servitude to which he is subjected, with his mind unsubdued by any moral or religious restraint. Will not one side be perpetually giving, and the other perpetually taking, offence? Again, admit that it is contrary to the true interest of the master to oppress his slave, is it not possible that he may not perceive his his true interest? is it not possible that he may suppose it for his interest to compel an unreasonable quantity of labor from his slave this year, without reflecting that it may render him incapable of labor the next? But this question is not to be settled by mere theoretical reasoning. I appeal to facts. They are sufficiently notorious. Even your correspondent has admitted that some planters overwork and underfeed their slaves. But perhaps I have already spent too many words on this argument. To contend that, because it is contrary to men's interest to be cruel, therefore they are not cruel, is as absurd as it would be to conclude that, because honesty is the best policy, therefore all men are honest, overlooking the important fact that a considerable portion of the human race are not honest.

Your correspondent thinks it is very unjust to the Southern people to blame them for not taking more active measures for altering the system of slavery. He says that "persons residing at a distance from the Southern States are too apt to view slavery in the abstract, whereas in reasoning with slave holders and judging of their conduct we ought to view it in the concrete, with all the modifications of time, place, and cirumstances, with all the alleviations which the condition of the slave is capable of receiving, and all the difficulties which interfere to retard his restoration to liberty." There is justice in the remark that we should not judge of slavery merely as an abstract system;

I would add, however, that in forming an estimate of it as it exists at the South, we are to consider not merely its alleviations, but its also aggravations from severe laws, oppressive customs, and tolerated cruelties.

The article I am commenting on next states that a very general persuasion exists at the South that were the slaves immediately restored to freedom, they would become very dangerous; and therefore concludes that those who entertain this opinion are right in refusing to advocate such a measure. But I ask with great seriousness whether an apprehension of danger to ourselves, is a sufficient ground for refusing or delaying an act of justice. Does not the argument of your correspondent desert the firm ground of justice for the quicksands of expediency? If the citizens of the South anticipate danger from the emancipation of their slaves, let them pass suitable laws to meet the danger, but let them not make their fears an excuse for refusing forever to perform a great and urgent duty. Those who entertain apprehensions for the consequences of an immediate abolition of slavery, are not to blame for their opinions, though I believe there is much less foundation for these apprehensions than is commonly supposed. But it is culpable to make such feelings an apology for making no efforts to improve the condition of their slaves, and for drawing tighter the cords of oppression.

I have run through very cursorily the remarks of your correspondent. I could easily extend my animadversions to a volume. But before concluding I wish to make two general observations, which apply not only to the article under examination but to the general state of opinion in the United States in regard to slavery. The first is, that the prejudices of the European against the African race are so strong, that very little sympathy is felt for our colored brethren; and that in consequence in all discussions on the subject much more is said and thought of the evils which the system brings upon the whites, than of those to which it subjects the blacks. The other is, that when the difficulties in the path of duty are represented as insuparable, it is too often the case that the will, rather than the means of overcoming them, are wanting.

If anything is to be done to remove slavery, it must be by moral power,—by convincing the owners of slaves that it is contrary to religion and humanity to hold their fellow creatures in bondage. I object to the whole tone and spirit of the article I have been considering, because its tendency is to lull the slumbering consciences of slave holders, and to make the inhabitants of the North the apologists and supporters of a system which they cannot and ought not to approve. The course which the citizens of this part of the country ought to pursue in relation to this subject, is to my mind clear. We ought to cry out against the enormity of the system, until its supporters become convinced of its criminality. If they once felt as they ought to do on the subject, the artful fabric of specious arguments by which its toleration is now justified, would fall in an instant, and men would wonder that they had been so long imposed upon by such feeble pretences.

JUSTITIA.

[For the Christian Register.]

AMERICAN COLONIZATION SOCIETY.

MR EDITOR,—In expressing my views of the Colonization Society, it is necessary in the first place, to guard against misunderstanding. It may be that my thoughts on the subject of slavery, and the influence of this Society in relation to it, differ from the sentiments held by some of its warmest supporters. I presume indeed, that among those who have united in its favor great difference of sentiment must necessarily exist. Some may look to it as the means by which the whole colored population are to be eventually removed; others, despairing of altering the condition of the slaves, may regard it as beneficial only to the free black population; some may view it as a means of safety to the slave holding States, while others contemplate with sanguine expectations its influence for the civilization of Africa, and the extinction of the slave trade. I do not feel called upon to defend every word, which has been said by its friends, every motive which may have weighed in their minds, though I believe those motives to have been generally most praiseworthy. I form my own opinion of the probable influence of the Society, and am hence led to regard it, not by any means as performing the *whole* duty of Americans to the colored population, yet adequate to the accomplishment of highly important purposes, subject to few objections, if to any, and consequently deserving the warm support of every friend of humanity, and of his country. Objections however are urged against it, deserving of consideration. A view of these will properly precede the enumeration of positive arguments in its favor.

It is in the first place, objected, that the evil of slavery is too great to be removed by colonization. This I admit; and the Society admit it also. Were the consent of the slave-owners obtained, the Society could not take charge of a tenth, or even a hundredth part of the annual increase. But what then? Is nothing to be done, because all cannot be accomplished? Is it nothing that we may found a flourishing state on the shores of Africa, whose citizens, having scope and motive for exertion, may shew what their minds are capable of attaining? Suppose the Puritans in the days of the Stuarts had opposed the colonization of New England, because the Mayflower could not transport them all. Happily, their policy was more liberal and the existence of our nation has been the consequence. It must be remembered too, that in enterprises of this kind the first steps are those of the greatest difficulty. The Colonization Society has thus far protected Liberia unassisted. Already the Colony is rising into importance, and before long, instead of receiving a few ships sent ont at great expense by the Society, it may be visited for purposes of commerce, and open a new source of trade in the valuable productions of its neighborhood. The facilities of communication will thus be increased; emigrants will go out more commonly at their own expense, and those who now frown on its "day of small things," may live to praise the wisdom that planned, the energy that supported, and above all, the kind Providence that crowned with success, the now feeble colony on the shore of Africa.

But it is asserted, that this scheme tends to prevent the adoption of more vigorous measures; to lull the public mind by the thought that all which can be done, has been done. It is possible that some may excuse themselves from thinking on the subject, by the plea that the Colonization Society does all that is possible; but these will be persons who, if they had not this excuse, would find some other, or be indolent without any excuse at all. To me it appears the very tendency of the Society to excite inquiry, and bring the whole subject before the public. And its great advantage is, that it produces this effect alike in every part of the country. The Southern planter can read of its proceedings without feeling that they are dictated by hostility to him; and as he finds that the subject of the colored population can be discussed, and remedies for existing evils proposed, he is led to think more calmly and deeply on a subject which before he had shunned as too dangerous even for thought. The very fact that the Society cannot possibly remove the whole evil, must prevent its friends trom being lulled into inaction by its promises. On the contrary, its very representations, by shewing how much it leaves undone, must lead the minds of those who think at all, to reflect on the subject in those points for which it provides no remedy. Had the colonization scheme been the wildest and most baneful conceivable, it would at least have had the merit of exciting public attention to the evils it proposed to remedy.

But it is cruel! You force the people of color from their native land, to perish in a noxious climate! This objection is hardly worthy of an answer; for not only is compulsion of any kind utterly impossible, but the number of voluntary applicants for a passage is more than the Society can receive. No colony was ever founded without exertion, hardships, and consequent mortality; yet we do not censure our Pilgrim fathers, for their rashness; and if some of the colonists have met death in the laudable struggle to better their condition, there have not been wanting martyrs, like him whose consecrated name I have borrowed, men who have laid down their lives for the good of their colored brethren. Add to this that already, as the climate is better known, and provision more effectually made for the reception of colonists, the evil of sickness is rapidly decreasing.

An objection better founded than the last, is made to the influence of the Society on the prospects of those who remain. We are told that as the unhappy prejudice of color is giving way, the Colonization Society removes those whose conduct would raise and support the respectability of their class, and at the same time, by its discouraging representatations, tend to repress exertion, and perpetuate vulgar prejudice. It may be that too much has been said to which this tendency may be ascribed; though, to one who perceives the state of society, and knows the inveterate nature of prejudice, this language may still appear to be warranted by the melancholy truth. But admitting these evils, I cannot but view them as more than counterbalanced by corresponding good. Should a flourishing State arise on the shore of Africa, a tate of civilized, Christian men, of the same race with those now held in bondage at the South, and proving themselves in mind and heart equal to any nation on earth, it would be a far greater triumph over prejudice than could be effected by the separate exertions of an equal number, in a land where their efforts are cramped and scorned by the illiberality of those around them. It would contribute far more to equalize the condition of the two classes in society, even here. At least, the injurious assertion that the blacks are an inferior race would be silenced forever. It has not yet been silenced, by the meritorious but unmarked efforts of separate individuals among us, during a long succession of years. ASHMUN.

[For the Christian Register.]

FIVE DAYS MEETING AT IPSWICH.

"Six days thou shalt do thy work, and on the seventh day thou shalt rest." Ex. xxiii. 12.

MR EDITOR,—The Christian sabbath is a day we hold in great veneration, as peculiarly devoted to the worship of Almighty God. I am led to the following remarks and statements in consequence of a "*five days' meeting*" held the last week in this place by the two Calvinistic societies. Laborers, mechanics, farmers, and others have been drawn by one means or another to these sectarian exhibitions, begun at six o'clock in the morning each day and continued till nine in the evening, except short intermissions. The loss to this class of people is supposed to be equal to the annual salaries of both the ministers of these two societies. Perhaps it will be said, that "their souls' interest is of more value than every thing else." True; but cannot these people attend to their souls, and also perform the relative duties to society and their friends? "He that doth not provide for those of his household is worse than an infidel." The soul or mind requires time to digest spiritual and intellectual food, as much as the body does for natural food. Fifteen or twenty sermons were preached in five days. Are not three sermons on the sabbath, if well written and well attended to, sufficient for the week? Besides, is this "five days' meeting," any thing but a sectarian plan of zeal and policy to gain proselytes, to excite the passions, to frighten the aged, the females, and the weak? In affairs relating to our souls and religion, are not calm reflection, thought, reason, and prayer necessary to help us to form the Christian character? How can these duties be done in the bustle and parade of such a meeting? "When thou prayest, enter into thy closet and shut thy door, and pray to thy father who is in secret and thy father who seeth in secret shall reward thee openly." I fear the project of these agitators is to beat down other denominations, who, in the eye of charity are as good and exemplary as themselves. However this may be, the fact is, these Rev. gentlemen, and the teachers of seminaries and schools under their influence, are destroying the dearest bonds of society; breaking the tenderest ties of domestic happiness; wounding conjugal peace and comfort, undermining filial respect, and destroying the obligations of love, duty, and reverence, which children owe to their parents. As evidence of the above, I will give a specimen of their doings.

At these prayer meetings the following notes were read by one of the ministers of this place.

"A professor of religion requests prayers for a husband unreconciled to God; and other members of his family who are still impenitent."

"A professor of religion requests prayers for a profligate brother in a foreign land."

"A professor of religion requests prayers for a young man who has enjoyed peculiar religious advantages, but has neglected to improve them, and still remains unreconciled to God."

On Thursday afternoon a sermon was preached to the young people. During the prayer meeting that preceded the sermon, a great number of notes were handed to the minister of the Parish from the female seminary in this place,—the first, it is supposed from its tenor, was from one of the teachers.

"Prayers are requested for the influence of the Holy Spirit upon this Institution, its operations having been suspended for a number of weeks."

The Rev. gentleman then read a great number of notes, about 50, I have been told, from the young pupils, remarking that it would be inconvenient for the gentleman who offered prayers to particularize individual cases, but would put them together. One out of many was as follows.

"A member of the seminary requests prayers for her affectionate parents who have embraced a fatal error, that they may be led to a knowledge of the truth as it is in Jesus."

Here then is a specimen of sectarian zeal, of unchristian feeling, and of the want of "that charity which thinketh no evil." Consider this conduct; a wife induced to libel her husband! young misses at school made publicly to denounce their parents, as in a fatal error! A sister calling her brother a profligate! another asking prayers for a young man who is said to neglect his advantages and is unreconciled to God! and a Preceptress or teacher of an academy undertaking to say that the influences of the Holy Spirit had been suspended for weeks in the Institution! I ask how did this individual know that the still small voice, without the whirlwind, thunder, or earthquake, had not been there? What devout Christian can read the above without disgust? Wives slandering their husbands—a young Miss saying her parents were in a fatal error, and others slandering their nearest friends,—and all this done under the pretended sanction of the benign and holy religion of the meek and lowly Jesus! CLIO.

Ipswich, Sept. 27th, 1831.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 15, 1831.

FIVE DAYS MEETING AT IPSWICH.

The attention of our readers is directed to some statements of Clio, which we have inserted above, at the request of a very respectable gentlemen, who avouches for ther truth and to which we are induced to add a few suggestions.

We have no good opinion of what Dr Woods, for the sake of euphony, we suppose, calls "protracted" meetings. Were we to publish the half of the evils we have known to flow from these 'three,' 'four,' 'five,' 'seven,' 'sixteen days meetings,' (for they have been 'protracted' even to this number) it would appear to our readers that we should be justified in speaking of them in unmeasured terms of disapprobation. But we refrain from expressing our views fully on this modern extravagance of proselyting zeal, both because it is not agreeable to our feelings to animadvert on the faults of our fellow Christians of other denominations, without the most cogent reasons, and because we think we perceive evidences that the community is already indisposed to tolerate much longer this new plan of forwarding sectarian schemes. If we rightly discern the signs of the times, public opinion will soon come to reckon it in that class of religious follies, to which the "Pioneer Stage Coach project," by common consent, now belongs.

There are, however, two topics of our Ipswich correspondent's communication, upon which we will briefly remark. The first relates to the practice, at present somewhat prevalent, of encouraging wives, sisters, and daughters, to come into crowded assemblies, in seasons of great religious excitement, and by means of "notes," of which Clio has given us a specimen, to burden the public devotions of the sanctuary with specifications of the peculiar sins of their husbands, brothers and parents. We want language to express our sense of the impropriety of this practice. How unbecoming the modesty of the female character! How unbefitting the connubial, fraternal, and filial relations! What good can be expected from it? Weak woman! think you that God will any sooner answer your request in regard to the supposed vice of your husband, when offered in the hearing of the multitude, than when offered in the secret place of your private devotions? Then, how multiform are the evils that naturally flow from the custom. It tends to nourish self conceit and spiritual pride in those who indite the "notes" and listen to the distinguishing prayers they call forth. It serves to produce irritation unfriendly to spiritual improvement, in such as are thus publicly made the subjects of these calumnious petitions at the throne of grace. It nourishes a prurient curiosity in some to know, and a gossiping disposition in others to tell, who these wicked persons are that were prayed for. It generates feelings of suspicion, distrust, and alienation in those who sustain to each other the nearest relations in life; for it is not in human nature for a husband, brother, or father not to grow disaffected with a wife, sister, or daughter, who, instead of *domestic* assiduities on his behalf, betakes herself, whenever she can, to a crowded mixed assembly, there to cause such documents as these to be read in open meeting: "A professor of religion requests prayers for a husband unreconciled to God." "A professor of religion requests prayers for a profligate brother." "A member of the Seminary requests prayers for her affectionate parents, who have embraced a fatal error."

"A member of the Seminary"! This leads to the other remark we had to make. —"A member of the Seminary." How is this? Can it be that this school of girls in their teens, entrusted by parents of various denominations of Christians and of distant parts of the country, to the care of a lady of high reputation as an instructer, is permitted to suspend their legitimate pursuits to attend a Calvinistic "five days' meeting," where, it is well known, every mode which the wits of man can devise is adopted to gain proselytes to the peculiarities of a sect? What parent sent his daughter to this Seminary with the expectation that she would be exposed, thus early in life, to the exciting influences of such a scene; a scene, especially, where she would be tempted, in violation of every principle of decorum, (not to use a stronger word,) to "request" public "prayers for her parents who have embraced a fatal error?" A girl ten or fifteen years old do this? Shameful! How could she know her parents had embraced a fatal error? Do children become infallible at so early an age in the Female Seminary at Ipswich? And do they learn no modesty withall? no common principles of propriety? Suppose she did know her parents had embraced a fatal error—was it becoming in her to tell the world of it? Could she not unburden her soul to God in secret? Would he not hear her there just as readily as in the thronged assembly? Is it thus our academies and schools are to be converted into hot-beds for implanting and nourishing filial prejudices and sectarian partialities? We understand that all the members of the Seminary were encouraged to attend this "five days meeting," and that some fifty or sixty "notes" were sent up by them to be read before the congregation and incorporated in the public devotions. Was it for such business as this that these young females were sent to Ipswich? The following, it is said, was indited by the Principal or one of the instructers—"Prayers are requested for the influence of the Holy Spirit upon this Institution, its operations having been suspended for a number of weeks." Ponder this! The operations of the Holy Spirit suspended for a number of weeks! What injustice to our Heavenly Father! Strange that any should be so insensible to the common blessings of divine Providence as to be betrayed into the sin of declaring that the operations of the Holy Spirit have been suspended for a number of weeks! Is not God every where present, continually operating for the welfare of all? Were we parents, having children in the Ipswich Seminary, and did we believe the declaration, that the operations of the Holy Spirit had been suspended for a number of weeks, we should think it high time to look out some other school for our children.

THE GEORGIA MISSIONARIES.

It is now generally known that three missionaries and eight other persons have lately been arraigned and tried by the Superior Court of Georgia, for living within the chartered limits of that State, in violation of a law passed at the last session of the Legislature, which required them to take an oath to support the Constitution and laws of the State. It appears that they have been pronounced guilty, and sentenced to confinement to the state prison at hard labor, for the term of four years. Nine of these persons have been pardoned by the Governor, on their taking the oath of allegiance. Two of them, Rev. Messrs. Elizur Butler, and Samuel A. Worcester have been sent to the penitentiary. When arraigned to receive sentence, and the question was put by the Court, why it should not be pronounced, Mr Worcester rose and replied to the following effect.

May it please the Court—If I am guilty of the charges which have been made against me in the argument of this case, but not alleged in the indictment, then I have nothing to say why the sentence of the law should not be pronounced against me—But I aver before my God and my country that I am not guilty of these charges. I therefore say, what I have heretofore said, that the State of Georgia has no right of jurisdiction over the territory in which I reside, and therefore this court has no right to pass sentence upon me.

The inspectors of the penitentiary in answer to a letter of Gov. Gilmer, say,—

With regard to Mr Butler, he authorizes us to state that he could not take the oath of allegiance to the State, without perjuring himself, as he views the case—he cannot consent to a change of residence with his present feelings.

Mr Worcester states, that he has taken the course he has pursued from a firm conviction of duty—if he had been disposed to submit, he would not have proceeded so far—he has applied to the Supreme Court, and expects to hear from his application.

We believe that there is and can be but one sentiment of mingled grief and indignation, among the candid part of the community, in regard to the outrages committed on these unoffending and benevolent men. The New York Daily Advertiser, in speaking of Mr Worcester and of the general subject has the following spirited remarks, and as we think, just censure of this extraordinary proceeding.

Mr Worcester is a clergyman of excellent character for piety, and devotedness to the missionary service, in which he has for many years been seduously engaged. The crime for which he has been tried and convicted, and for which he is now suffering a most unjust and infamous punishment, is that of declining to take the oath of allegiance to that State, whilst resident in the Cherokee country. Mr Worcester believes the exaction of such an oath not only to be oppression, but a direct violation of the rights and privileges secured to him by the Constitution of the United States, and which he therefore as an upright and conscientious man cannot submit to. Allowing, what in our judgment is far from the fact, that the state of Georgia has the right of jurisdiction over the Cherokees and their country, we believe they alone have the honor of classing the refusal to take an oath of allegiance among felonies, and of punishing it in the same manner that horse thieves, burglarians, highway robbers, &c. are punished. But the clause in the United States Constitution, which secures to *the citizens of each State, all the privileges and immunities of citizens in the several States*, is directly, and in the most open and barefaced manner, violated in the case of the missionaries, even upon the principles assumed, and the powers usurped, by the State of Georgia. Citizens of other States are suffered to reside in Georgia without being forced to take the oath of allegiance. This plain and simple state of the case establishes the principle that we have asserted.

But it must be borne in mind, that these missionaries have been guilty of no offence, except that of residing among the Cherokees, teaching them letters, the arts of civilization, and the principles and doctrines of the Christian religion. In their endeavors to enlighten, improve, and civilize these unfortunate people, they have been countenanced, encouraged, and supported by former administrations, and the pecuniary bounty of the national goverement has been distributed with a liberal and paternal hand, for the promotion of their labors and objects. Can such a state of things be endured in this professedly enlightened, just and Christian community? When a number of our countrymen were taken prisoners by the Algerines, and reduced to a state of slavery in that barbarous country, the national government paid a very large sum of money from the public treasury for their redemption. The character of the nation for justice and humanity, as well as the feelings of the friends of these suffering mariners, demanded the most effectual interference in their behalf; and the government would not have dared, even if they had been so disposed, to have refused their exertions. But there was nothing more inhuman, unjust, or oppressive, and certainly nothing more disgraceful, in the case of the Algerine captives than there is in the case of the missionaries. * * * The people of the Union, who regard the reputation of the nation for justice, equity, and righteousness, are loudly called upon to manifest their feelings at this outrage upon them all. * * * For this purpose there ought to be a general expression of opinion upon the cruel and tyrannical treatment of the missionaries alluded to, and this in such language as to convince those who practise it, that the nation at large will not patiently submit to the reproach of tolerating such barefaced and intolerable iniquity.

The Liberal Preacher, for October 1831. Containing a Sermon by Rev. William H. Furness, of Philadelphia.

This excellent discourse was recently preached in the University Chapel at Cambridge, at the Ordination of Rev. George Nichols, as Pastor of the Independent Church at Meadville. Pa. Its design is to show, "*that the promotion of good works is the great object of the Christian ministry.*" This topic, than which none can be more appropriate to such an occasion, or of wider practical application, is illustrated by Mr Furness with not less justness and discrimination than ingenuity and eloquence. He shows, that amidst diversities of sentiment, and contention for particular systems of religious faith, the great end to be pursued is the cultivation of man's moral nature. That to this object all our investigations of truth and even controversy itself may be made subservient; that we must remember "it is not the precise opinions, which men adopt, about which we are to concern ourselves, so much as the general character, or state of mind, which leads them to embrace their peculiar sentiments;" and that not only is the cause of opinions of subordinate importance to the cause of moral goodness, "but that the very best way to promote enlightened views is to labor to purify men's hearts and induce them to love the truth."

Upon this point,—says Mr Furness,—we should concentrate all the warmth of our zeal, the whole force of our minds. To have power inspired into the soul, power to think seriously, to examine honestly, and to decide fearlessly, power imparted to the affections, power to act and to endure, this is, in scriptural phrase, to be strengthened with might in the inner man. And this is a concern in comparison with which all other things are matters of secondary importance. The possession of inward strength, that energy which is of the mind and heart, which comes from the cultivation of a pure, generous and upright spirit, and from the performance of good works, the power of moral goodness—this is the great object of all human labor. And that religious teacher who shows it to

be his chief business to make men good, to promote good works, will be by far the most efficient and successful.

We should do injustice to this valuable discourse, by exhibiting only its leading points. It should be carefully read throughout.

We are constrained, not less in regard to the author, than to the reputation of the work, of which his sermon is a part, to complain of the typographical errors, with which this number abounds. We have noted not a few of considerable importance. We must utter a protest against errors of this class in a monthly periodical, for which, as there is ample leisure for correction, there is less room for apology.

RELIGIOUS AND LITERARY INTELLIGENCE.

Rev. Dr Holmes. We understand that the connexion of Rev. Dr Holmes as Colleague Pastor with Rev. Nehemiah Adams over the Church belonging to the Shepherd Congregational Society in Cambridge has ceased—and that his farewell sermon was preached to said society on the 2d instant.

Ordination at Northampton. Mr Oliver Stearns, late of the Theological School at Cambridge, has received a unanimous invitation to become the pastor of the Second Congregational Society in Northampton, late under the pastoral care of Rev. Edward B. Hall. Wednesday the 9th of November is appointed as the day of his ordination.

Fatherless and Widows' Society. The following communication we copy from the Christian Watchman.

Mr. EDITOR,—Permit me to invite the attention of your readers to the Fatherless and Widows' Society, whose annual sermon is to be delivered next Monday evening, at Park-Street Church, by Rev. Mr. Blagden. This Society has repeatedly received a generous share of public patronage, doubtless from the fact, that it is well deserved.—What fitter objects of charity are ever brought before us than *destitute widows and fatherless children.* In their cases, penury is added to bereavement. He who had provided for them, slumbers in the grave. In many instances, the sufferers have experienced days of competence and even of plenty, but by events over which they had no control are now reduced to absolute dependence. The chilling blasts of winter are destined to pierce their humble dwellings, in which there is little food, or clothing, or fuel, but what the hand of sympathy furnishes. Besides the character of the objects of this charity, the persons employed in administering it, have contributed to awaken and sustain the public confidence. They are ladies, who take upon themselves the responsibility of visiting every family, and ascertaining the actual character and wants of every beneficiary, and who are known to give largely from their own resources. In the hands of such individuals, nothing is misapplied. Shall not, then, the prospects of the coming winter, which are full of hope to the man of business, but cheerless, to the *widow* and *fatherless*, induce him on the appointed evening, to augment his own pleasures by contributing a portion of his substance to diminish their sufferings?

The services will commence at half past seven. It is understood that the south side of the house will be reserved for gentlemen.

Foreign Missions. The annual meeting of the American Board of Commissioners for Foreign Missions was held last week at New Haven, Conn. By the Treasurers Report it appears that the receipts of the year were $100,934, and the payments $103,875. The following abstract of the report of the Prudential Committee is quoted from the New Haven Intelligencer.

The Board has eighteen distinct missions under its care;—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 51 stations, and are composed of 61 preachers, 45 lay assistants, and 126 female helpers, married and single;—in all 232. Fourteen preachers of the gospel have received appointments, with a view to their proceeding into different fields as soon as possible. One of these is, indeed, already on the way to the place of his destination. Eight, with a physician and printer, are expected to embark, during the present month, for the Pacific. One is destined to liberated Greece; another to Palestine; another to the Jews of Turkey; and two to Bombay.

The number of schools in the several missions is 1,045, containing upwards of 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and 47,000,000 of pages, have been issued in eleven different languages. Thirty-three churches have been organized, and contain upward of 1300 members.

The Philanthropist. A paper, under this title, has been for some time published in Ithaca, N. Y. under the editorial care of O. A. Brownson. We have been so well pleased with the late numbers of this periodical, that it gratifies us to find that Mr B. is encouraged to make it a permanent one. We subjoin his prospectus for the next volume. The conditions of the publication will be found in our advertising columns.

Proposals for publishing the second volume of the Philanthropist, devoted to the dissemination of primitive and rational Christianity. O. A. BROWNSON, *Editor and Proprietor.*

The character of this publication is well known from the current volume. I have received such unequivocal marks of approbation from many to whose judgments I bow with deference, that I am induced to issue proposals for the Second Volume, the first number of which will be published on the first Saturday in November next.

Some improvements in the matter, and in the style of execution, are contemplated; the aid of some of the first talents in the country is anticipated, and it is confidently believed the next volume will be found more interesting and useful than the present. The proprietor intends making the paper a permanent one: and its present increasing popularity warrants the conclusion that he does not anticipate more than he will receive from the liberality of the public. A similar publication is much needed. Sectarianism is increasing to an alarming extent. Infidelity rages to the great grief of the sincere Christian, and no friend to the Gospel, no lover of his country, no genuine philanthropist, can but approve a publication, which, while it treats with moderation and kindness all sects, shall labor to avoid either extreme, and fearlessly present Christianity to the world in its primitive simplicity. The Editor is alone accountable for whatever appears in its columns. It will be his study to mingle the pleasing with the useful, to unite good taste with sound theology, and encourage good feeling, cherish generous sentiments from man to man, and if possible, strike out some middle ground on which the wise and good of all denominations may unite, mingle their social feelings, and join in gratitude to the great Father of all.

Evangelical Lutheran Church. The Lutheran Observer states that there are belonging to that denomination, 200 Ministers, 800 Congregations, and 44,000 communicants.

Ordinations. On the 14th of August, Rev. J. H. Francis, over the Congregational Church and Society in Dudley; sermon by Dr Snell of Brookfield.

On the 25th of August, at Medway, Rev. Varnum Noyes, as an Evangelist, destined for the Western Reserve, Ohio; sermon by Mr Ide, of Medway.

On the 31st of August, Rev. Theophilus Smith, over the Congregational Church and Society in New Canaan, Conn. Sermon by Mr Mann of Greenwich.

On the 20th of Sept. Rev. Abraham Hoffman, over the Reformed Dutch Church, at Cato, N. Y. and Sept. 21st, Rev. Israel Hammond over the Reformed Dutch Church of Oswego. Also on the 21st Sept. Rev. Moses Winch, over the Congregational Church and Society in Paxton, Mass. Sermon by Mr Bardwell of Holden.

On the 22d of Sept. Rev. Daniel Newell, over the Harmony Congregational Church in Winfield, N. Y.

Literary Emoluments. It has been generally considered that Sir Walter Scott has made more money by his literary labors than any of his cotemporaries. It is stated however, in one of the London Journals, that he has, on the whole, realized less from these labors than Scribe, the French dramatist, has from his. It is stated that he enjoys a revenue of 50,000 francs (£2000) a year from the proceeds of his compositions. He first appeared as an author in 1816. The whole amount which he has funded of the receipts from his compositions is estimated at not less than £60,000.

Autobiography of Sir Walter Scott. This work is just published by Carey & Lea. The New York Courier and Inquirer says,—

It is composed of the different introductions, prefaces and notes affixed by Sir Walter to the various editions of his works published after the mystery of their authorship was removed. They contain explanations of many circumstances arising from the previous concealment—relate the events of his literary life—explain the foundations of his delightful tales, and on the whole form an Autobiography full at once of instruction and amusement, To those possessing early editions of Sir Walter Scott's works, this Autobiography is almost indispensably necessary.

The late Mr Roscoe. The miscellaneous works of Mr Roscoe, on a variety of important subjects, together with his correspondence and a memoir of his life, are in preparation for the press by some of the members of his family. They will be printed uniformly with an octavo edition of his Lives of Lorenzo and Leo X. It is said that "the correspondence embraces a period of nearly sixty years, during which time this celebrated writer was in a habit of communicating with the most distinguished characters of the age both literary and political."

Lardner's Cabinet Cyclopædia. Messrs. Carey & Lea, of Philadelphia, have Dr Lardner's Cabinet Cyclopædia in a course of publication. They have just issued the 7th, 8th and 9th volumes, consisting of History of France, by Eyre Evans Crowe, and a Treatise on Mechanics by Dr Lardner and Capt. Kater.

British Spy. A new edition of the British Spy, by Mr Wirt, has been put to press in New York, and is to be accompanied with a biographical notice of its author.

DOMESTIC INTELLIGENCE.

Domestic Industry. A public meeting of friends to the encouragement of American Industry and the Protecting System was held at Faneuil Hall on Thursday evening. The purpose of the meeting was to take into consideration and adopt measures for promoting the Agricultural, Commercial, Manufacturing and Mechanic interests of the country. Delegates were appointed to attend a Convention for a similar purpose which, is expected to assemble in New York, on the 26th inst.

New Hampshire Association. A meeting of Farmers, Mechanics and Manufacturers was held in Concord, N. H. on 28th ult. at which an association was formed, to be called the "*New Hampshire Association* for the promotion of domestic industry. The purpose of the society is, the promotion of the best interests of Agriculture, the Mechanic arts, Manufactures and Commerce. The annual meeting of the Society is to be held in Concord, on the second Thursday of June."

Antimasonic Nominations. Hon. William Wirt of Maryland, late Attorney General, was nominated for the office of President of the United States, and Amos Ellmaker, Esq., of Pennsylvania, as Vice President, by the Antimasonic Convention at Baltimore, on the 28th ult.

Hon. Samuel Lathrop was nominated as a candidate for Governor, and Hon. Thomas L. Winthrop for Lt. Governor, at the next election, by the Antimasonic Convention held in this city last week.

Remarkable Effect of Lightning. A lady was struck by lightning, Aug. 18th, in Iberville, Louisiana, while sewing in the centre of her room. She was thrown ten feet, but suffered no injury except a slight soreness. A large tortoise shell comb in her hair was scorched and broken to pieces, her chair and table torn in fragments, her needle, with thread in the eye, stuck in the door frame several feet from the floor. Several needles, in a kerchief round her neck, became so highly magnetized as to raise others larger than themselves.

Remains of Antiquity. The Salem Gazette notices the following among 'the first settlers' of that ancient town.

The Gov. Endicott House, built in 1628, is probably the oldest standing in this State, if not in New England. First built at Cape Ann, and taken to pieces and erected in what is now Court Street, in this town, in the summer or fall of 1628. When Mr Gilbert Newhall, the present owner, repaired the house, a gentleman, (then residing here) discovered, in the cellar, the characters I E formed of large nails, driven into a long oak beam that ran parallel with and fronted on Church Street. The nails were so rusted that he took off the heads of several of them with his fingers.

The famous Pear Tree planted by Gov. Endicott in 1628, (203 years) on his Farm in Danvers, then a part of Salem, has this year borne three bushels of Pears. The species is Bon Chretien. This tree has survived many generations of men, and is almost the only *first settler* remaining.

NEW CENSUS.

In consequence of the various inquiries relative to the new Census, we have procured from Washington, through the polite attention of William C. Waddell, Esq. of the State Department, the following valuable document on this subject.

AN ABSTRACT of a "careful revision of the enumeration of the United States for the years 1790, 1800, 1810, 1820, and 1830," compiled at the Department of State, agreeably to law; and an abstract from the aggregate returns of the several Marshals of the United States of the "Fifth Census."

STATES.	1790	1800.	1810	1820.	1830.
Maine,	96,540	151,719	228,705	298,335	399,468
N. Hampshire	141,899	183,762	214,360	244,161	269,533
Massachus'ts	378,717	423,245	472,040	523,287	610,014
R. Island	69,110	69,122	77,031	83,059	97,210
Connecticut	238,141	251,002	261,942	275,202	297,711
Vermont	85,416	154,465	216,713	235,764	280,679
New York	340,120	586,756	959,049	1,372,812	1,913,508
New Jersey	184,139	211,949	245,555	277,575	320,779
Pennsylvania	434,373	602,365	810,091	1,049,458	1,347,672
Delaware	59,098	64,273	72,674	72,749	76,739
Maryland	319,728	341,548	380,546	407,350	446,913
Dis. Columb.		14,098	24,024	33,039	39,588
Virginia	748,308	880,200	974,622	1,065,379	1,211,266
N. Carolina	393,751	478,103	555,500	638,829	738,470
S. Carolina	249,073	345,591	415,115	502,741	581,458
Georgia	82,548	162,101	253,433	340,987	516 504
Kentucky	73,077	220,555	406,511	564,317	688,844
Tennessee	35,791	105,602	261,727	422,813	681,822
Ohio		45,365	230,760	581,434	937,679
Indiana		4,375	24,520	147,178	341,582
Mississippi		8,850	40,352	75,448	136,806
Illinois			12,282	55,211	157,575
Louisiana			76,556	153,407	215,791
Missouri			20,845	66,586	140,051
Alabama				127,991	309,206
Michigan			4,762	8,896	31,128
Arkansas				14,273	30,383
Florida					34,725
	3,929,827	5,305,925	7,389,314	9,634,131	12,856,407

INCREASE PER CENT. FROM 1820 TO 1830.

Maine	33.898	South Carolina	15.657
New Hampshire	10.391	Georgia	51.472
Massachusetts	16 575	Kentucky	22.056
Rhode Island	17.187	Tennessee	62.044
Connecticut	8 161	Ohio	61.998
Vermont	19 005	Indiana	132.087
New York	39.386	Mississippi	81.032
New Jersey	15.563	Illinois	185.403
Pennsylvania	28,416	Louisiana	40.665
Delaware	5.187	Missouri	110.360
Maryland	9.712	Alabama	141.574
Dist. Columbia	20.639	Michigan	250.041
Virginia	13.069	Arkansas	113.273
North Carolina	15.592	Florida	
Average per cent.			32.392

At the next session of Congress, the new ratio of representation will be finished and fixed. Nothing has yet been done, but it is highly probable—nay, even certain—that the next Presidential election will be conducted under that new ratio.

FOREIGN INTELLIGENCE.

Harvest in England. It appears by statements in English papers of August 23d that the crops throughout the island had been generally gathered, and were of a full average quantity.

Harvest in France. In France the harvest is represented as unusually productive. The quantity of wine, however, from the approaching vintage, it was feared would be less than usual, though it was believed it would be superior in quality to that of several preceding seasons.

French Peerage. A project for a new law for arraigning the question of the French Peerage was to be submitted to the Chamber on the 23d of August. Its features are represented as follows:

The hereditary right will be abolished—the crown will be authorized to create peers at pleasure—the Chamber of Peers is still to continue a branch of the legislature, but the present members are to be divested of their hereditary political privilege. "The only matter of difficulty," says the Courier Francais, "is how to obtain a majority for the measures in the Chamber of Deputies, so many members having bound themselves by solemn and distinct pledges upon the subject."

England and France. The late events in Belgium, and particularly the continuance of the French troops in that country, have led to much speculation as to their tendency to interrupt the friendly relations existing between England and France. The Liverpool Courier of 24th August has the following paragraph.

The question of peace or war has occupied the anxious thoughts of men during the week. The opposition in Parliament have sounded loud as to France, and if there be any meaning in their words, they must have intended to recommend that we should place ourselves in a warlike attitude at once against her. Ministers are more cool about that matter, and in this we do not blame them. It is easier for an opposition to decide on a question of war, than for a ministry, which must bear all the responsibility, and have all the management; but, probably, the only object of opposition was to drive the administration into a dilemma, either to condemn the foreign policy of the late Ministry, when the outcry would have been raised succumbing to France, or to push it to declare strongly on the other side, which would endanger its popularity with the people of England. Ministers have been prudently silent and cautious; and the manner in which the French Ministry has recovered itself in the chamber, and the large majority by which it has carried the address in answer to the king's speech, with few and unimportant alterations, has tended to smooth their difficulties, and gives stronger assurance that the good understanding which now exists between Great Britain and France will be uninterrupted.

Death of Dr Magee. The Irish papers announce the death of Dr Magee, Archbishop of Dublin, on the 20th of August. He had been for some time withdrawn from public observation, laboring, as was reported, under a prostration both of mental and physical faculties. His income was £15,000 sterling a year. It is stated that he died rich, and that his life was heavily insured. "When he obtained his high office," says one of the journals, "he is said to have labored under pecuniary embarrassments; and his anxiety to be rid of them, and to provide for a numerous family, together with the strife of party warfare, probably brought on his death prematurely, though he was well advanced in life."

LATE FROM EUROPE.

Liverpool papers to Sept. 2d, and those of London to Aug. 31, have been received at New York.

Poland. The accounts from Poland are represented as of the most disheartening kind. Great confusion and anarchy is said to have prevailed for a time, at Warsaw. It appears by accounts from Warsaw of August 17th, that the Governor had finally been displaced, and Skrzynecki dismissed, and it is reported that many persons, who had been tried and acquitted, in regard to the late conspiracy, had been barbarously murdered by the mob. Order had been restored by the appointment of Gen. Krukowiecki to the head of government, and Gen. Prondzynki to the command of the army. The Russian troops at the latest dates, were within a few miles of Warsaw, and the courage of the Poles seemed to have been greatly depressed. It appears from these accounts, the substantial correctness of which there seems but little reason to doubt that the brave Poles have ere this, been brought again under the Russian yoke.

England. The discussions of the Reform Bill were still in progress. Forty claims were yet to be disposed of. Judging from the progress already made, the subject would probably occupy the attention of Parliament three months longer.

France. The subject of the Peerage was under discussion in the French Chambers. A project of a new law on the subject had been submitted, but its provisions were not satisfactory to any party, and probably would not be passed without material alteration.

Latest from Europe. By arrivals at this port last evening, Liverpool papers to Sept. 6th, have been received. The only further news we have to communicate is, that under the Frankfort head of August 30th, it is stated as a report that Warsaw had surrendered to the Russians.

NOTICE.

An Address will be delivered before the *Cambridge Association, auxillary to the American Unitarian Association,* at the Rev. Mr Green's Church, East Cambridge, next Sunday evening, at 7 o'clock, by Rev. Mr Francis of Watertown.

Oct. 10. 1831. WM. J. WHIPPLE, *Sec'y.*

☞ If the weather should prove inclement on said evening, the Address will be postponed to a subsequent time.

☞ TO SUBSCRIBERS. ☜

All persons indebted for the Register one year or more, are *earnestly* requested to settle their accounts.

MARRIAGES.

In this city, on Tuesday evening, by Rev. Dr Wisner, Mr Montgomery Newell to Miss Susan Scott.

On Wednesday evening, by Rev. Mr Gannett, Mr Dummer R. Chapman to Miss Jane Eliza Coolidge, daughter of Mr Charles D. Coolidge.

On Thursday evening, by Rev. Dr Lowell, Mr William Bailey to Miss Elvira Prentiss.

In Taunton, Mr Lemuel M. Leonard to Miss Mary L. Babbitt; Mr Alexander Standish to Miss Sarah W. Dean; Mr Phillip A. Macomber to Miss Sarah C. Paddleford.

DEATHS.

In this city, on Wednesday evening, Mrs Sarah Hawes, aged 49; Miss Susan Houghton, 31.

In Cambridgeport, 8th inst. Moses Haven, Esq. of Ludlow, Vt. aged 49.

In Springfield, Col. Abel Chapin, aged 75.

In Taunton, Mr Martin W. Clark, formerly of Calais, Vt. aged 29.

In Lynn, Sarah Elizabeth, daughter of Henry A. Breed, Esq.

In New York, Mr Samuel Russell, formerly a respectable merchant of Savannah, aged 48.

THIS DAY Published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXIII.

CONTENTS.

Art. 1. American Poets—The American Common Place Book of Poetry, with Occasional Notes. By George B. Cheever.

Art. II. Anglo-Saxon Language and Literature—1. A Grammar of the Anglo-Saxon Tongue, with a Praxis. By Erasmus Rask, Professor of Literary History in, and Librarian to the University of Copenhagen. A new Edition, enlarged and improved by the Author. Translated from the Danish. By B. Thorpe, Honorary Member of the Icelannic Literary Society, &c. 2. Illustrations of Anglo-Saxon Poetry. By John Josias Conybeare, M. A. &c. Professor of Anglo-Saxon and of Poetry in the University of Oxford. Edited with additional Notes, &c. By his Brother, William Daniel Conybeare.

Art. III. Life of Henry Clay—Biography of Henry Clay. By George D. Prentice, Esq.

Art. IV. Mount Auburn Cemetery—Report of the Massachusetts Horticultural Society upon the establishment of an Experimental Garden and Rural Cemetery.

Art. V. Indian Biography—The Fall of the Indian, with other Poems. By Isaac McLellan, jr.

Art. VI. Diplomatic Correspondence of the Revolution—The Diplomatic Correspondence of the American Revolution; being the Letters of Benjamin Franklin, Silas Deane, John Adams, John Jay, Arthur Lee, William Lee, Ralph Izard, Francis Dana, William Carmichael, Henry Laurens, John Laurens, M. Dumas, and others, concerning the Foreign Relations of the United States, during the whole Revolution; together with the Letters in Reply, from the Secret Committee of Congress and the Secretary of Foreign Affairs; also, the entire Correspondence of the French Ministers, Gerad and Luzerne, with Congress. Published under the direction of the President of the United States, from the original manuscripts in the Department of State, conformably to a Resolution of Congress of March 27th, 1818. Edited by Jared Sparks.

Art. VII. Stewart's Voyage to the South Sea—A Visit to the South Seas in the United States' Ship Vincennes, during the Years 1829 and 1830, with Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St Helena. By C. S. Stewart, A. M. Chaplain in the United States' Navy, and Author of "A Residence in the Sandwich Island in 1823 and 1825."

Art. VIII. Exhibition of Pictures at the Athenæum Gallery—Remarks upon the Athenaeum Gallery of Paintings for 1831.

Art. IX. American Library of Useful Knowledge—American Library of Useful Knowledge, published by authority of the Boston Society for the Diffusion of Useful Knowledge. October 1st.

CONDITIONS OF THE PHILANTHROPIST.

The Philanthropist will be published at Ithaca, N. Y. semi-monthly, on fine white paper, new type, sixteen pages octavo in each number, at $1,50 per annum.

To avoid loss from the multitude of small debts scattered over the country, as well as to enable us to be punctual with our printer and paper maker, all subscribers will be required to pay on the reception of the first number of the volume. All orders from a distance must come accompanied with the amount of one year's subscription, or with satisfactory references.

No subscription received for less than one year.

All communications must be addressed, "Philanthropist, Ithaca, Tompkins County, N. Y." and must be post paid, or otherwise free, unless they contain a remittance of $3, or a larger amount.

Agents are allowed every seventh copy for their trouble.

☞ Subscription papers to be returned by the first of November next. O. A. BROWNSON.

Ithaca, August 12, 1831.

PETER PARLEY'S HISTORY OF GREECE AND ROME.

RICHARDSON, LORD & HOLBROOK have in press, and will speedily publish, "Peter Parley's Stories of Ancient and Modern Greece," designed for schools, and illustrated by a map and numerous original engravings.

Also, will soon be ready for publication, "Peter Parley's Stories of Ancient Rome," including a description of Modern Italy.

☞ These works are designed for schools, and will be got up in the same attractive style as the other works by this author. Oct. 1.

CHRISTIAN SPECTATOR.

The gentleman to whom the Christian Spectator, of June, was lent from the Christian Register Office, is requested to return it.

"THESE FOUR DAYS MEETINGS."

The article in the Register of Sept. 3, on "These Four Days Meetings" is published as a tract. It may be obtained at this office for distribution, at the low price of one dollar a hundred.

☞ Orders for them promptly answered.

Sept. 3.

CHORUSSES AND ANTHEMS.

LINCOLN & EDMANDS, No. 59 Washington-St. have just received a supply of Dyer's Selection of GRAND CHORUSSES, &c. from the following Oratorios, viz:—Messiah, De Hingen Te Deum, Judas Maccabeus, Samson and Israel in Egypt, by Handel; Creation, by Haydn; Mount of Olives, Beethoven; Intercession, M. P. King; and Anthems, from Jackson and Kent. In full vocal score, with symphonies; narrow quarto, 240 pages on good stout paper, and clear type.

SECOND EDITION, CORRECTED AND IMPROVED.

Price, in common half binding, $2,00—$21,00 per doz.
Do. in stout binding, $2,50—$24,00 do.

The above work comprises a selection of the most popular and admired Chorusses from the great masters, whose names are given above, and have been compiled by a practical vocalist of acknowledged reputation as a conductor of sacred concerts. The editor is permitted to state, that, as regards the merits of this Selecttion, he has the approbation of L. MASON, Esq. President of the Handel and Haydn Society, of Boston; the late B CARR, Esq. and the vocal conductors of the Musical Fund Society, of Philadelphia; the Sacred Music Society, of New-York; and the principal choristers and musicians of Baltimore; and in each of these cities, the work has been introduced, is well known, and highly appreciated. Societies and Musical Associations who have occasion for a work of this kind may therefore supply themselves with this volume without hesitation, as there is no one collection, containing so great a variety of first rate music, in so compact a form, and so moderate a price, extant in the United States or in Europe. Choristers, leaders of Musical Societies, and amateurs generally, are invited to call and examine the book for themselves. Oct. 7.

MR GANNETT'S ADDRESS.

This day published by GRAY & BOWEN "An Address delivered before the Boston Sunday School Society on the celebration of the Fiftieth anniversary of the Sunday School Institution at the Federal Street Church, September 14th 1831, by Ezra S. Gannett." October 8th.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 4—(New Series.) For October, 1831.

CONTENTS.

Secret Prayer; What is heaven?; Change effected by our Saviour in the mode of Religious Worship; Quietness a Pervailing Feature of the Christian Character; Harmony between the Instructions of the Old and New Testaments; Explanation of Roman vii. 7; Signs of the Times not all good—Second Letter from a Clergyman; Unitarianism in Duchess County, N. Y.—A Letter; Unitarianism abroad.

LIBERAL PREACHER, *for Oct.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for October, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 10. Containing a Sermon by Rev. WILLIAM H. FURNESS of Philadelphia,—'The promotion of good works the object of the Christian ministry.'—From Titus iii. 8.

GOODRICH'S SCHOOL HISTORY U. S.

Fortieth Edition!

A History of the United States of America, on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations. By Rev. C. A. GOODRICH, author of Outlines of Geography.

It is written in a plain easy and intelligible style—its arrangement of the subject is clear and natural, and it is rendered extremely interesting to youth by the introduction of lively anecdotes and narrations, which serve to illustrate points in the history.

This work has passed through nearly *forty* editions, and is used in the first seminaries of the U. States. It has lately been introduced into the Boston High School and is considered to be better calculated for the purpose of education than any similar work now before the public.

The following, copied from Mr Emerson's prospectus of the Weathersfield Female Seminary, is of weight as proceeding from one of the most experienced teachers in New England.

"By using it the last season, the high opinion which I had formed of its worth was confirmed and raised. The author is uncommonly happy in his arrangement of facts; in presenting a simple, concise amd luminous view of the subject which in its nature is peculiarly complex and intricate; in dividing the time into eleven periods; in tracing causes and effects;—in publishfng the principal and subordinate parts in type of different sizes; and in presenting reflections for the benefit of the youthful mind." "The style is easy, neat and remarkably perspicuous, and suited to improve the taste of the learner. On this account this little compend appears peculiarly adapted to the use of Schools."

With respect to the plan of Mr Goodrich's History, it is only necessary to say that it has been adopted in treating of English History, and the work is one of the most popular in England. In comparing it with other School Histories, the Journal of Education says,—"If any other circumstance is necessary to explain the fact, that i has run through more than *thirty* editions, it may be found in its better adaptation to the real wants and actual state of our schools than the other works."

Published by RICHARDSON, LORD & HOLBROOK, Oct. 1.

FREDERICK B. CALLENDER.

Informs his friends and the public, that he has taken the store lately occupied by Wait, Greene, & Co. No. 13 Court Street, where he intends keeping constantly on hand a good assortment of BOOKS, STATIONARY, FANCY GOODS, &c., at low prices. Sabbath and other School Libraries supplied on the most liberal terms.

☞ Orders from *Clergymen* and Sabbath School Teachers at a distance, promptly attended to.

F. B. C. is ready to coutract for BOOK BINDING in large or small quantities.

Publishers will do well to call.

Old Books re-bound in the neatest manner.

For sale as above—50 reams of Wrapping Paper, at the low price of 62 1-2 cents per ream. Sept. 24. StisStos.

JEREMY TAYLOR IN MINIATURE.—*The Comforts of Piety,* taught from four heads in Religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living, price one dollar for ten copies, same size as Daily Piety. Just published and for sale by JAMES LORING, No. 132 Washington street.

Of Jeremy Taylor's Work's Dr Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefullness to all the purposes of a Christian."

"It is my full conviction," says Coleridge, "that in any half dozen sermons of Dr Donne, or Jeremy Taylor, there are more thoughts, more facts and images, more excitements to inquiry and intellectual effort, than are presented to the congregations of the present day in as many churches or meeting-houses during twice as many months."

TRACT No. 52, *(First Series,)* A. U. A. Just published at the Depository 141 Washington Street, Tract No. 52 of the first series of the American Unitarian Association, being "The Scripture Doctrine of Redemption by Christ Jesus. By Lant Carpenter, LL. D. of England." pp. 12. GRAY & BOWEN.

REES' CYCLOPÆDIA.

A Set of Rees' Cyclopædia, warranted complete may be obtained at this Office. Sept. 17.

BERRY STREET CONFERENCE.

This day published by WAIT, GREENE & Co. "An address delivered at the BERRY STREET CONFERENCE," May 25, 1831. By Rev. NATHANIEL THAYER, D. D.

N. B. 'Sunday School Libraries supplied as usual.

'Ware on the Christian Character.' 2d Edition

July 30. 3t

SELECTED POETRY.

[From the New Monthly Magazine.]

THE PRAYER IN THE WILDERNESS.*

BY MRS. HEMANS.

Soul of our souls! and safeguard of the world!
Sustain—*Thou* only canst—the sick at heart;
Restore their languid spirits, and recall
Their lost affections unto Thee and Thine!
Wordsworth.

In the deep wilderness, unseen, she pray'd,
The daughter of Jerusalem:—alone,
With all the still, small whispers of the night,
And with the searching glances of the stars,
And with her God, alone! She lifted up
Her sad, sweet voice, while trembling o'er her head
The dark leaves thrill'd with prayer—the tearful prayer,
Of woman's quenchless, yet repentant love.

"Father of spirits, hear!
Look on the inmost soul, to Thee reveal'd;
Look on the fountain of the burning tear,
Before Thy sight, in solitude unseal'd!

"Hear, Father! hear and aid!
If I have loved too well, if I have shed,
In my vain fondness, o'er a mortal head
Gifts, on Thy shrine, my God, more fitly laid:

"If I have sought to live
But in one light, and made a mortal eye
The lonely star of my idolatry,
—Thou, that art Love! oh, pity and forgive!

"Chasten'd and school'd at last,
No more, no more my struggling spirit burns,
But fix'd on Thee, from that vain worship turns!
—What have I said?—the deep dream is not past!

"Yet hear!—if *still* I love,
Oh! still too fondly—if, forever seen,
An earthly image comes my soul between
And Thy calm glory, Father, throned above:

"If still a voice is near,
(Even while I strive these wanderings to control)
An earthly voice, disquieting my soul,
With its deep music, too intensely dear:

"O Father, draw to thee
My lost affections back!—the dreaming eyes
Clear from their mist—sustain the heart that dies;
Give the worn soul once more its pinions free!

"I must love on, O God!
This bosom *must* love on!—but let Thy breath
Touch and make pure the flame that knows no death,
Bearing it up to Heaven, Love's own abode!"

Ages and ages past, the wilderness,
With its dark cedars; and the thrilling night,
With her pale stars; and the mysterious winds,
Fraught with all sound, were conscious of those prayers.

—How many such hath woman's bursting heart
Since then in silence and in darkness breath'd,
Like a dim night-flower's odour, up to God!

* Suggested by the picture of a kneeling Magdalen.

THE ILLUMINATED CITY.

BY MRS HEMANS.

The hills all glow'd with the festive light,
And the royal city rejoiced by night;
There were lamps hung forth upon tower and tree;
Banners were lifted, and streaming free;
Every tall pillar was wreathed with fire;
Like a shooting meteor was every spire;
And the outline of many a dome on high
Was traced as in stars, on the clear dark sky.

I passed through the streets; there were throngs on throngs,—
Like sounds of the deep were the mingled songs;
There music from forth from each palace borne,—
A peal of the cymbal, the harp, and horn;
The forests heard it, the mountains rang,
The hamlets woke to its haughty clang;
Rich and victorious was every tone,
Telling the land of her foes o'erthown.

Didst thou meet not a murmur for all the slain?
Thousands lie dead on their battle plain!
Gallant and true were the hearts that fell,—
Grief in the homes they have left must dwell;
Grief o'er the aspect of childhood spread,
And bowing the beauty of woman's head;
Didst thou hear, 'midst the songs, not one tender moan,
For the many brave to their slumbers gone?

I saw not the face of a weeper there,—
Too strong, perchance, was the bright lamp's glare!
I heard not a wail 'midst the joyous crowd,—
The music of victory was all too loud!
Mighty it roll'd on the winds afar,
Shaking the streets like a conqueror's car;
Through torches and streamers its floods swept by,
How could I listen for moan or sigh?

Turn then away, from life's pageants turn,
If its deep story thy heart would learn!
Ever too bright is that outward show,
Dazzling the eyes till they see not wo.
But lift the proud mantle which hides from thy view
The things thou shouldst gaze on, the sad and true,
Nor fear to survey what its folds conceal,—
So must thy spirit be taught to feel!

MISCELLANEOUS.

BIOGRAPHICAL NOTICES—NO. II.

DR BARNES'S MEMOIR OF REV. T. THRELKELD.

In the extracts given in our last paper from this curious and interesting memoir, our readers will already have seen the extraordinary powers of memory and various stores of knowledge, which were possessed by this wonderful man. In the passages which follow, are described other distinguishing traits of his intellectual character with an affectionate tribute to those moral excellences,—to the singular modesty, humility and conscientious adherence to principle, which, united to his habitual piety, rendered him as a minister and a friend, notwithstanding his peculiarities, an object of affection and respect, wherever he was known. So that his friend and biographer, the venerable Dr Barnes of Manchester, who by his own learning and virtues was well able to appreciate such a character, declared in a sermon, preached on the occasion of Mr Threlkeld's death, "I have lived in his neighborhood and enjoyed his friendship for now near fifty years. And I will here testify, that during all this period I never heard a hint, a suspicion, a whisper of anything contrary to these virtues, or in any degree diminishing or shading them. In point of innocence, harmlessness, peaceableness, gentleness and amiableness of spirit, there have been few, that equalled, probably none that surpassed him."

What has been thus far mentioned, forms but a very small part, as to number and extent, of the inventory of what was treasured up in the memory of Mr T. That faculty of his mind, which so readily combined words with ideas, still more remarkably united facts with dates; and numbers with names and with incidents. In history, Mr T. had, with an accuracy, an extent and a quickness equal to what we have seen in the English Bible, and in the languages, joined so perfectly names, places and events with the year, the month and the day to which they severally belonged, that they lay in his mind in regular order and in inseparable connexion, ready to be produced in a moment, in any company and on any occasion. He was a chart of history; the bearings, the distances and the parts of which in their minuter subdivisions were laid down with wonderful exactness. Of his accuracy in English history, the writer can best speak from personal knowledge, and he believes he can truly say, that he could at once assign the date to almost any person or fact recorded in it, with undeviating correctness.

But the most distinguishing excellence of Mr T.'s memory lay in Biography. It had been the business of a long and uncommonly studious life, to collect the dates of the births, marriages, and deaths of all the persons mentioned in history, who had fallen under his notice; of all his brethren in the ministry; his neighbors, hearers, and friends; of ecclesiastical men, in all their several offices and honors; of authors and literary men of every description; of Generals, Admirals, Statesmen; and in fine, of all persons with respect to whom, by the help of books, monuments, grave-stones, or oral communication, a date could be known. If the writer of this account were to speak what he firmly believes as to the number of those records, he would probably appear to his reader so very credulous, and the sum would appear so very extravagant, as hardly to deserve a hearing. And yet he speaks with seriousness and full conviction, when he avers, that he believes these entries to amount to many tens of thousands. And he is bold and confident when he peremptorily maintains his belief, that of all these Mr T. never forgot one; and that he had every name, fact, and date, which he had ever read or heard of, ready at hand, to be produced at any moment, with an exactness which was never known to fail him.

But the noblest excellence of the mind of this venerable man remains yet to be mentioned. His humility was perhaps almost as extraordinary as his memory. No man alive was less proud of what he possessed, less conscious of possessing it, or less assuming on account of it. His modesty was uncommonly great. It was retiring diffidence. It was the feeling of the sensitive plant; it shrunk even from the frown of an infant. He was indeed harmless—I had almost said, helpless as a child. Taken out of his study, he was from home, dependent upon others, and almost unable to do anything for himself. The shortness of his sight added to this disposition of his mind. He could not ride on horseback, for he could not see the ground. He could not find his way through a large town, for the turnings of the streets mocked his powers of vision. We may add, that his manner of speaking appeared to a stranger rather formal and uncouth. * * * For these reasons, Mr T. was not a popular preacher. He was esteemed by the judicious; with respect to whom, the peculiarities of manner soon disappeared, and they saw and heard only the humble, pious, and amiable Christian. But he was not in an equal degree valued by the ignorant, or by the common hearer. Among them, this 'light shone in darkness, and the darkness comprehehended it not.'

The writer has often endeavored to trace, if he could, the manner in which his friend joined together those dates and facts, which were deposited in such amazing number and order in his memory. Mr T. told him, that he classed them together by the year, and referred every new entry to that which lay nearest to it. He endeavored to explain himself by saying, "the year you have just mentioned was 1631. In that year Mr Philip Henry was born. I have therefore laid up that name along with his; and they are now so associated together, that whilst I retain the one, I shall not forget the other." This explanation did not solve the difficulty. How this could be done, was, and still is, the mystery. From his description, so far as I could understand it, his mind appeared to be divided and fitted up like a shop, furnished with shelves and drawers for every different kind of articles; so that every new article was immediately referred to its own place, and so joined with those which stood there before, that the whole row presented itself at once, like soldiers drawn up in a line.

It has often been the object of the writer of this account, to urge his friend (Mr T.) to turn those wonderful powers which he possessed, to some public and lasting benefit. But the modesty of this good man rendered every such attempt abortive. And all these treasures have died with him; that is, have disappeared from this world. But the mind, the spiritual, immortal principle, still lives! Reason, faith, hope, remembrance, are not slumbering in the grave. He had these treasures in an earthen vessel on earth. He has them, in "a house not made with hands, and eternal in the heavens."

He died without pain or struggle, placid and calm to the last, and with his astonishing powers of memory apparently unimpaired to the last moment. If any name be recorded in history, upon proper evidence, possessed of a memory in any degree comparable with that of Mr T. the writer of this article is ignorant of it; and will take it kindly if any person will, through the channel of some respectable Magazine, give the particulars and evidence respecting it. In point of moral worth, humble piety, and conscientious principle, he never knew a better man. And his hope and his prayers are, that the friendship begun on earth may be renewed and rendered everlasting in heaven.

THE JEWS.

In a notice of Milman's History of the Jews, in a recent number of the North American Review, we have the following remarks.

Their history since the destruction of Jerusalem is truly wonderful, and affords a most striking testimony to our religion. Never was vessel dashed upon the rock into smaller fragments, than the Hebrew nation in that tremendous overthrow; a million of its best lives were sacrificed; all its noblest blood was shed; the temple was ruined from topmost tower to lowest foundation-stone, and a cold and heavy desolation thrown over all the borders of the land. And this was the people, who deemed themselves the favorite sons of God! for whom he had suffered the bright light of prophecy to send its unnatural dawn far into the depth of coming ages; whom he had suffered, though unworthy, to lean so confidently upon his everlasting arm! One would have thought that so profound a calamity would have turned every Hebrew heart to stone. But every thing about this strange people disappoints predictions founded on human nature. Fortresses still existed in Judea, and, though shaken by the thunder of Jerusalem when it fell, held out without a sign of dismay. Masada was the last that fell into the hands of the Romans. They had surrounded it, and at last succeeded in battering down its walls; but when the night brought a pause to the combat, the Jewish leader assembled his comrades and told them that God had forsaken his people; still he was more merciful than the Romans, and he proposed that they should fire the city, and offer themselves, their wives and children, as a last burnt offering upon a glorious altar. They approved his counsel; embraced their wives and children with tears, and then stabbed them to the heart. Having chosen ten of their number by lot as executioners, they embraced the corpses of their loved ones, and submitted their necks to the blow. The ten then cast lots; and when nine had fallen by each other's hands, the last survivor set fire to the palace, and drove the sword to his own heart. When the Romans entered the city, they were affrighted at the desolation. Savage and horrible as such self-devotion is, it is impossible not to admire the strength of heart which it discovers; and without inspiration, one might foretell, that so long as a solitary heart of this description was left to beat, it would treasure its national distinction as its sole remaining pride.

Thus, in truth, it has been in every country under the sun. They were scattered to the four winds, like the ashes of their temple; and now the keel of the adventurer can hardly reach a shore, where the Jews have not been before him. Gain is the only avenue to power which their feet are permitted to tread, and they walk in it with an industry that never sleeps. Unsocial as they are, go where they will, they adapt themselves with wonderful flexibility to the habits of the people. To a certain extent they mingle with others in the intercourse of life; but there is a veil in their hearts, like that of the temple, never lifted; a sanctuary, into which the eye of no Gentile is permitted to look. There is no region in which they cannot make themselves a home; and yet they draw a line broad and deep between themselves and others, by keeping up their ancient usages, circumcision, abstinence from unclean meats and all animal food which has not been killed by a Jew, by assembling in their synagogues, and there worshipping God in the language of their fathers. They are at home, and yet are exiles; familiar, and yet strangers; content with an unenviable lot in the land of their adoption, and yet constantly looking over its boundaries to their own holy land; having every thing to humble and depress them, and yet looking forward with triumphant hope to a time, when the coming of the Messiah, 'like the lightning shining from the east to the west,' shall shiver and melt their chains.

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It is not easy to estimate the numbers of a race who are scattered to the four winds of heaven. The returns made to Bonaparte fixed their number at three millions. This statement, in Mr Milman's opinion, is too low; he is inclined to raise it as high as five millions. Even this is but a small number compared with former times. In France there are about forty or fifty thousand. They are still excluded from Spain by an ancient law. In Great Britain their number is variously stated, but not exceeding twentyfive thousand. There they are harassed by those legal disabilities, which answer no purpose but that of insult and vexation. The oath required on the faith of a Christian excludes them from Parliament and many other offices; and what is more important to them, they cannot take out their freedom as citizens of London, and thus are perplexed and fettered in their trade. Their numbers in our country are small. They do not seem willing to put the ocean between themselves and their father-land, though they care not over how many leagues of land they travel. We have reason to be proud at the thought, that such as do fix their residence among us are subjected to no inconvenience in any part of our land. If there is any decided feeling towards them, it is that of respect for a race, who, as we learn from our Scriptures, were once under the guardianship of Heaven, and are still preserving with unexampled fortitude whatever monuments of their former distinctions the revolutions of the world have left them. We do not rank their religion with heathen superstitions, but regard it as a revelation from above, differing from Christianity as the cold grey dawning from the perfect day. We consider them entitled to our sympathy from their sorrows, and their religious devotion. And if any one tells us that they are suffering a merited punishment for their national sins, though we do not contradict him, we say that they are not the only people that ever sinned, and that in all cases the judgments of Heaven can be executed without our helping hand.

We are not inclined to debate with the Jews the great question, concerning their restoration to their native land. It is this expectation more than their physical characteristics, which prevents their finding a home in any land to which they go. It has supported them in all their reverses; but the lamp which gives so friendly a light in the darkness, looks intrusive and unnatural after the dawning of the day. Napoleon endeavored to amalgamate them with the people of France; but his ways of effecting political changes were not particularly winning; and such changes are beyond the reach of power. It is certainly worth while to ascertain whether there is any natural obstacle in the way of this assimilation, or whether it can be removed like the blue ribbon which the ancient Hebrews were told to wear upon their garments. If it be found that Heaven has ordained their perpetual separation, plans for their moral restoration may be abandoned. But till this is placed beyond question, we may be permitted to doubt, whether, when all the purposes of the Hebrew law were fulfilled by the coming of Christianity, it was not intended that they should no longer be distinguished from other nations; whether the prophecies of their destiny are not made good by nearly two thousand years of woe; and whether there is any revealed purpose yet to be answered, by holding them up as a spectacle to the world. At all events, if they are to be restored to the land of their fathers, and to cherish the wild growth of their patriotism again on the soil where it naturally springs, the prospect is as distant as any thing human can be; and meantime their moral restoration might begin—the nations should remove their chains to the last filing; men should look upon the Jew as a man, and show him what he has never yet had reason to discover, that there is an enlarged, liberal, and enlightened benevolence taught in the Gospel.

[From the Philadelphia Inquirer.]

NEWSPAPERS.

There is an eloquent eulogy on newspapers in one of the Boston Journals. "A hint read in a newspaper," says the writer, "*may* influence a thoughtless mother in the education of her child—and new energies may be developed in the child, and new objects given to those energies—she in her turn becomes a mother, and *her* children derive a tenfold benefit from the original caution that arrested the attention of the grandmother. This may be of the stuff 'that dreams are made of'—but we will hope that the newspaper press, with all its errors, abuses, and neglect, does much for human knowledge and human happiness. How carelessly we read the newspapers! We glance our eyes over the marriages and deaths, and seeing no acquaintance there we think no more of them. Yet what depths of human suffering are conveyed in the tidings we read so coldly! The bride has left the home of her youth, the protection of a father's roof, and thrown her all of happiness into the hands of *one*—life, oh, infinitely more than life, is risked on the 'hazard of a die;' and God, God only knows whether it will be for good or evil. But what have we to do with her hopes, her fears, the world bathed in the sunlight it will never wear again, even if her bright perspective do not prove *all* a delusion! What to us are the emotions of a spirit 'burthened with the excess of our strange nature's quivering happiness?' We only read in a newspaper that she is married. We only see that Mr Such-a-one is dead, and left a widow to mourn his loss—'What think we of the long, midnight vigils—the heart broken tears, the gasping farewell, the lonely spirit sinking under the strong grasp of passionate despair!"

[From the Journol of Health.

EFFECTS OF REGIMEN.

Socrates is said to have been the only inhabitant of Athens, who during the plague in that city escaped infection: this circumstance the historians unanimously attributed to the strict temperance which he observed; in conjunction, it may be added, with his well-known equanimity of mind under the most trying circumstances.

Cicero is described by Plutarch, as being at one period of his life, extremely weak and emaciated; and effected with a debilitated condition of the stomach, which obliged him to restrict himself to a very small portion of simple food. He travelled to Athens, however, for the recovery of his health, where, by resorting to gymnastic exercises, his body was so much strengthened, that in a short period it became firm and robust. His voice also, which had been harsh and feeble, was rendered full, sweet and sonorous.

The same author inform us that Julius Cæsar was originally of a slender habit of body, had soft pale skin, was troubled with pains in the head and subject to epilepsy; but by continual marches, a simple mode of life, and plain food, he was enabled to bear up against his infirmities, and found the exercise and hardships of a military life, the most effectual remedy for the diseases with which he was threatened.

SIR PHILIP SIDNEY'S DEFENCE OF POESY.

SELDEN'S TABLE TALK.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Vol II. Containing Sir Philip Sidney's Defence of Poesy Sand elden's Table Talk. With some account of the authors and their writings. Edited by the Rev. ALEXANDER YOUNG.

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